226 /251/ or die, come to the surface as a result, and can then be conveniently gathered in. The fence prevents the fish from escaping [262] into the river. Eating this fish is not harmful to human beings; even drinking the water merely causes a stomach-ache. The [199] Karajá maintain that they learned this type of fishing, which is carried on especially during the rainy season when the water is muddy, from the Chavánte (see also, however, the fish fence of the Tapirapé /see p. 342 /).

I did not see or hear anything about weirs for small fish (adžuriã), on which Ehrenreich reports, nor of other fishing apparatus.

C. Storage and Preparation of Food.

251 The yield from the plantings as well as from hunting and fishing expeditions is usually consumed at once. The hot climate prohibits the laying away of larger supplies; above all, the preservation of meat is completely out of the question because of the lack of salt. In fact, the Indian is forced to go fishing again in the afternoon, since the fish caught in the morning would already be spoiled by suppertime. It is impossible to keep fresh meat for more than a quarter of a day, and even roasted meat is inedible the next day.

[261] Thus, the Indians have to work hard and be constantly concerned about food, especially in the dry season, when the yield from the plantings is always small. To some extent they help themselves with turtles, which, as mentioned above, they keep alive; turtle eggs, cooked and dried, keep for a very long time. But the Indians do not store even plant produce in large quantities; they have supplies for only two or three days in the manioc lying on their supply racks or in the maize kernels in large gourds with a side opening. They also store water in whole gourds.

252 All foods are eaten cooked; only fruits, as well as turtle eggs, are eaten raw; everything else is boiled or roasted.

/254 cont./

centimeters wide (kõwõ̃), which is worked from a tree trunk with a wall three centimeters thick (Plate 40, Ill. 3). This pounded mass is placed on a sieve resting on a bowl or a pot. As such sieves, dome-shaped or hemispherical basket-sieves (wãlĭlĭsĭ̃) plaited of stout wickerwork are sometimes used, or flat, round sieve-plates (ŭitjŭ̃ õdãmõ̃dĭ̃, Plate 55, Ills. 2, 3). In Schischá, modern wares are already manufactured sieves with a one-piece wooden edge five centimeters high and fine, patterned bast plaiting, which are made essentially for use by the Brazilians (uitjou(a); Plate 55, Ill. 4). On these sieves impurities are first picked out by hand, then the sieve is taken in the left hand, and, by a rapid beating on it from above with the right hand, the mass is sieved through it. Larger pieces remaining behind go back into the mortar, are again pounded, and then /255/ sieved again. When sufficient flour has been collected, it is put in the large cooking pot, water from a gourd water-container is poured on it, and the pot is put on the fire.

For stirring, long flat wooden spoons (hãlãdãõ̃) of tarumá wood are used (Ill. 93).

Ehrenreich reports that the Indians dry this flour in flat pots, in other words, make farinha d'agua, which keeps for a long time; that they leach out the dried mass (puva beero; according to my notes, bálo) several times and bake thick loaves out of it; that in small pots they make small roasted flat cakes (beiju: ibreʒeko) out of fresh roots. I neither saw nor heard anything about any of this.

Fruits that are still unripe are popularly taken and buried in the sand, where they ripen. Only then are they eaten.

Of spices only peppers (kãsĭ̃wẽrã: the round-seeded kind) are used. They are grown in the plantings; the pods are pounded and mixed with water, and the roasted fish are dipped in this sauce.

Salt (ĭnãtŭ, notakànà) is lacking; only in Village 6 did they have bitter salt from the salt mine near São José, which was mixed with red earth and which they had bartered for in São José. Their hunger for salt seems to be extremely great; they are constantly begging for this condiment. But it is strange in this connection

/255 cont./

261 that the women usually refused salted food. Instead, however,
263 they all ate whole handfuls of sand. Charcoal and ashes are also eaten, but all this is supposed to be very constipating. They are also said to make little pellets of clay which are eaten; the eating of them is supposed to cause jaundice.

D. Eating.

264 Eating utensils are very few in number. Roasted things, as well as boiled fish, are eaten with the fingers; mush, etc. are spooned out of the large cooking dish or out of small eating dishes.
415 Halved gourds are used as such and are generally decorated on the outside with carved decorations (Ill. 94). Shallow clay bowls are also customary (Ill. 95). I did not see oval clay bowls with a partition (Berlin 3866) or round and elliptical clay plates (Berlin 3863-3865), as described by Ehrenreich. Only in Schischá were [197] [538] tall clay dishes with a red border decoration made (1), evidently

1. See also my article on "Die Kunst der Karaja-Indianer /The Art of the Karaja Indians/," in the Bässler-Archiv, Vol. 2, No. 1, 1911.

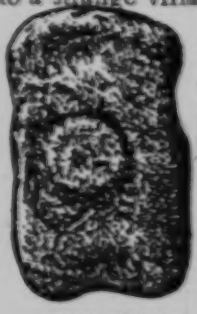
412 under Brazilian influence (Ill. 96). Mussel shells serve as spoons, and, to be sure, the three types kădāl̆ (Plate 55, Ill. 5a), kădāja ĭĭŏlĕ (Ill. 5b), and wălăbōkădāl̆ (Ill. 5c), also small half-gourds ĭ̆ă ĭĭŏlĕ, kāĭ̆ă, ŭāl̆ē, which are generally decorated with pyrography and exhibit various shapes (Ills. 97, 98). I did not come across anywhere the spoons (katară) of wood (Berlin 3934, 35) and clay (Berlin 3870) mentioned by Ehrenreich.

/256/ To crack open the roasted palm nuts striking stones are used. Rather heavy blows are required to split the shells of the nuts. Flat stones serve as a base; as beaters, fist-sized round ones of quartz, ground conical stones, or old stone axes. All these stones come from the regions north of the Tapirapé mouth. For all striking stones the name mănă (stone) was given. Ill. 99 a-c

/257 cont./ Much is eaten, but The People do not become fat. While eating, they squat around the pot and spoon out their mush. I could not see that they ate turned away from one another, as Ehrenreich and Kõnigswald state, but the women are usually ashamed to eat in the presence of strangers; and the Indians whom I had with me as companions did not eat my cooking when they came to a strange village with me, but went hungry the whole time, if in the village they did not have relatives who gave them something to eat. And they did not work during the stay in the village. They were ashamed, as they expressed it.

Ill. 100.
Flat ax.

Ill. 101.
Short flat-ax.



Ill. 102.
Stone ax with shaft groove.

E. Beverages.

In drinking, the Indian is, understandably, very moderate; water serves as the ordinary beverage. Yet they also know how to prepare other drinks, which, however, are usually not intoxicating.

Buriti fruits (ãdehõ) are pounded and mixed with water; the liquid is allowed to settle, the clear liquid is ladled into a tall pot, boiled, allowed to cool, and then drunk. The liquid is said to be dark red and very sweet, but not intoxicating. On festive days large quantities of it are said to be consumed.

Pikĩ fruits are boiled, crushed, and, stirred with water, put into a pot. The liquid is left standing overnight and is drunk cold the next morning. The pits are dried and eaten later.

/336 cont./

757 824 it with water, and drink theliquid, or one takes, in the same way, mixed with cold water, the pounded root of a cipo plant [b(ŭ)dōilūlĕ]. Finally, theroot of a shrub which is cultivated for this purpose in the plantngs is gnawed with the teeth in case of stomach pains. For intesinal disorders, two roots (dĭlŭàkŏzĕ and bēdĭ) are /337/ crushed each cooked separately, and the two decoctions mixed and dunk.

There are also several laxatives. The root aĭàhĭnŏ (in Brazilian allegedly tiŭ) is pounded, cooked in water, and drunk as a purgative, or one uses ne root of a vine (hĭmbūlādòè), which is pounded and extraced with cold water.

Jaundice and anemia n young people are cured by pounding the leaves of a red-blosomed creeper (dōwĭlĭzĕ) growing on the goyaba and rubbing the body with it. Jaundice is caused • 761 chiefly by the eating of clay, which is put into ball form. This eating of clay is probably tobe traced to the lack of salt. Instead of clay, ashes and sand are also eaten, which are said to have a constipating effect. I often observed how the Indians ate the sand from the sandbanksby the handful.

In order to grow fat, ney eat a certain small fruit.

757 [164] In spite of the good teeth which the Indians enjoy, toothache seems to occur more oten than one is inclined to assume. Though I did not observe any cases, they have a whole number of remedies for it. For exanple, they use the sheath of pieces of root and twigs called kŭsĭ (in Brazilian the so-called para tudo), [752] as well as a small fruit called sĭbūrĕ. Teeth are not extracted: if they ache, this remedy is used. Otherwise they are left to drop out by themselves.

[164] I observed only one head cold (wādŏwĕ), in the case of an older man. As a remedy hehad wound a palm-leaf binding around his head. Apparently his head was very dizzy, for he held it in front and back with both hands.

164 759 I often observed cough (wādŏ); many Indians had a slight cough, probably as a result of the cool nights. The children in Village 17 apparently had whooping cough; when coughing, they had choking spells, until they succeeded in coughing up the

6:Cook M-3,4 (ca. 1900) 1909
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large dugout trough near a tree, then a rough slab of wood, 114
fitting loosely into the trough, is placed upon the manioc, and upon this again still other large blocks of wood are built up, all of which become the fulcrum for a heavy beam, the base of which is secured in a mortice in the before mentioned tree; and lastly, heavy weights are piled upon the outer end of the beam. The meal is dried by placing thin layers of it upon an elevated surface, like a huge griddle, under which is a light fire, then stirring it with a wooden hoe.

I saw here, near the dwelling, a valuable fruit tree with 136
hollow limbs in which five or six species of wild honey bees had established themselves. There are a great many kinds [899]
of wild bees in Brazil, but none of them, I understand, has a sting; and what is still more remarkable, all, or nearly all, make acid honey—or *sour* honey, as we commonly say. It is used as a drink, which is much prized, by mixing one part honey to five or six parts water and sweetening it with sugar. The expression, "sweet as honey," would be meaningless to many Brazilians. That honey needs to be sweetened with common sugar appears strange indeed.

At length, all the manioc meal we needed, or could carry, 114
was made and stowed into the canoes, and we resumed our voyage. I was astonished at the great quantity of this food stuff we were taking with us. Our canoes were loaded to the water's edge with it, and we seemed to have sufficient to feed half a dozen horses a month. But as we journeyed, [261]
and I saw the tremendous eating capacity of our Cherente, Karayá and Brazilian canoe men, I was convinced that we had none too much of the meal. These men seemed never to reach their limit—if they had a limit—for they always continued to eat as long as there was anything to levy upon. Their common dinner "plate"—or trough—was a large pan with a capacity of over half a bushel. Around this they all squatted, as it rested upon the ground, and devoured, a few with iron spoons, and the others with nature's five-tyned forks, gathering the food into large balls and tossing it into their mouths. One day, a large, fish-eating bird, called a [136]
mangnary,